

Notes while reading B Sutra (ist 32 lectures)

belief is the fundamental thing in our life of this spiritual sadhana, spiritual practice. Without faith, without belief, we cannot proceed even a step forward.

Veda can be divided into these two parts. And also you can say, in the middle comes this $D\ddot{s}dd\pm d\ddot{d} I\ddot{q}dPN\mu$, so $I\ddot{q}\ll d\%o I\ddot{q}dPN\mu$, $D\ddot{s}dd\pm d\ddot{d} I\ddot{q}dPN\mu$ & $\ddot{e}dd\ddot{d}I\ddot{q}dPN\mu$.

composed these sutras is also known to you— $\odot ddQTdSdPd$, who is otherwise called $Im\ddot{q}^{\circ}Pd \ddot{U}z\ddot{s}ddSd\ddot{d} \textcircled{R} Sdd\pm d$, the guru of Jaimini. Jaimini was his disciple, who wrote the $\ddot{s}dj\textcircled{R} d\%o\ll df\ll dda\pm dd \pm d\ddot{j}ds$ and this is Brahma Sutras, written by his guru himself. they must be contemporaries because they are $\succ dg\grave{e}-\ddot{Y}dy\rightarrow dd$.

Veda is nothing but knowledge and that knowledge you know is manifested through $\neg d\odot Q$, i.e. words. That's why now the Vedas that we have is a collection of words— $\neg d\odot QTde\neg d$. But actually it is knowledge

Upanishads tell many things, different things. So it is not something which is unitary or it has no, say, intention which can be called the ultimate meaning, like that. Because we come across this, the jiva, individual living soul, then God, God of different forms, with attributes—conditioned, without attributes—unconditioned, then Brahman, Atman and many other words are used to denote this God or this individual.

What exactly is the nature of God, what exactly is the nature of this individual, the living soul and what is this whole world itself?

Brihadaranyaka Upanishad tells us " $Ad\grave{f}\ll dd \textcircled{R} dd ATy Q,\ddot{Y}\textcircled{R} SdZ \ddot{U}ddy\grave{f}d\textcircled{R} Sddy \ll d\ddot{!}f\ddot{d}\textcircled{R} Sddy e\ddot{!}deQ\%Sdde\pm d\grave{f}d\textcircled{R} SdZ$ Atma is to be seen, i.e. realized. And the means given are— $\ddot{U}ddy\grave{f}d\textcircled{R} Sddy, \ll d\ddot{!}f\ddot{d}\textcircled{R} Sddy, e\ddot{!}deQ\%Sdde\pm d\grave{f}d\textcircled{R} Sd$ | by $\ddot{U}d\textcircled{R} dPd, \ll d\ddot{!}d\ddot{!}d,$ and $e\ddot{!}deQ\%Sdd\pm d\ddot{!}d$ | $\ddot{U}d\textcircled{R} dPd$ is $\ddot{U}dge\grave{f}d$, that means the Upanishadic texts are to be considered as $\ddot{U}d\textcircled{R} dPd \neg dd\pm \hat{!}d$. And $\ll d\ddot{!}d\ddot{!}d$ means deliberation, contemplation of those $\ddot{U}dge\grave{f}ds$. What purpose is there? Purpose is this, to come to a view based upon all these $\ddot{U}dge\grave{f}ds$ and through discussion etc.

Metaphysical truth is ultimate Truth. What is ultimately true, finally true is called metaphysical

what is called in Sanskrit @Sdd@dUµdeTI¶ and metaphysically it called §ddT«ddeæd%ol¶. That mean §dT«dŠ, ultimate.

e|deQ¥Sdd±d|d we usually call meditation, but it has a deeper meaning. So that, through that meditation, in that meditation actually, the ultimate Reality, whatever name you give it, you may call it God or x y z , it does not matter, it is the last thing. So that is realized through e|deQ¥Sdd±d|d alone. e|deQ¥Sdd±d|d means e@dëdd|d«dŠ, that means realization.

Upanishads are the Údgefd, that is called Údgefd§d,±ædd|d, §d,±ædd|d means ¯dd±ld, «dd>d%, that is the fundamental work on that Brahman. Brahma sutra -|SddSd§d,±ædd|d, Údgefd & |SddSd, i.e. «d|d|d—Brahma Sutras and e|deQ¥Sdd±d|d is Bhagavad Gita (Smriti prasthan).

Brahma Sutra is a synthesis- synthesis of the Upanishadic passages, and Bhagavad Gita is also a synthesis. The exact Sanskrit word for it is fddf§dSd%o«dŠ. You are acquainted with the word fddf§dSd %o«dŠ. In the study of the Tarka Samgraha you have read it. So fddf§dSd%o«dŠ is the abstract noun formed from fd f§dT. fd f§dT means—that is fd fdŠ, that means the Supreme Reality, Brahman.[Tatpara-(they who have) fixed their whole conscious being on that (supreme reality) . [cf. Gita 4.39]

There are paths of sadhana, Bhakti, Jnana and Yoga, Karma Yoga; all these paths are there, but Karma Yoga is the first path, compulsory path. Then other paths are there. They are also within Karma Yoga; anything we do is Karma. When we meditate that is also Karma, when we repeat the Lord's name that also is Karma, like that. All are included in Karma Yoga.

: |ddTdSdPd is the original teacher, i.e. He is the @dd±dgQy@d |ddTdSdPd, He is the ultimate Reality and He is Brahman; He is Vishnu, and He also becomes this God with form and with attributes etc., and also He is that nameless, formless, limitless and absolute God who is called this |ddTdSdPd. |ddTdSdPd word is a very

significant word. That means all are in Him; all these worlds, creatures, creation, everything is in Him, resting in Him. In Him everything is. So from IdTdTdPd this world was created. He is the creator and He imparted this knowledge, Cd,âde@dØd to His creatures. And that is being carried from >dgè to $\text{ÿdy-}dd$. So from Narayana to šdÑ^dg@da , that means $\text{Cd,âdd, ÿdfdgTd|d|d}$, from him his disciple son $\text{@de}^{-}d\acute{y}$, from him this $\text{^{-}de}^{\text{™}}fd$ then from him his disciple $\text{šdTd}^{-}dT$, from $\text{šdTd}^{-}dT$ to $\text{Im}\text{¶}^{\circ}\text{Pd}$ $\text{@dz}^{\circ}d\ll\text{šddSd|d}$ $\text{@Sdd}\pm d$ and from him to $\text{^{-}dgl}\text{¶}$, his son, from him $\text{>ddzN}\mu\text{šddQ}$, from him >ddye@d|QšddQ , and from him $\text{^}d>d@d\text{fšddQ}$. $\text{^}d>d@d\text{fšddQ}$ is the name of Shankaracharya. It is not a word of honour, not an epithet. It is the name of Shankaracharya. Shankara is also a name. But $\text{>ddzN}\mu\text{šddQ}$, >ddye@d|QšddQ and $\text{^}d>d@d\text{fšddQ}$; these are the names. So anyway, thereafter it is coming down like that. Then Totapuri to Sri Ramakrishna this continues

That is the sadhana and through sadhana what is the $\pm dd\text{¥Sd}$ is to be attained.

What you call $\text{e|dTdl}\text{¶dT}$ is not the Absolute but is only a form of worship or meditation. So the Absolute which is beyond everything, that what is beyond range of all our senses. That is beyond range of our speech and also the mind—"A@ddNiš «d|d $\pm d$ >ddyÿdT«d" That is what is Absolute. Only the word Absolute can express a little of that.

that the Upanishads teach us about all forms of $\pm dd\text{¥d|dd}$, and any form is good for the realization of that ultimate Goal.

; if you go through bhakti our jnanam or this mysticism; anything, you reach the same thing. And in the modern time, Sri Ramakrishna says that all paths are reaching there,

Bhagavad Gita also says that "DQdTd $\pm d@d\%$ H@dzfdy"—All are great, noble, [those] who are approaching me but who knows me truly is the supreme sadhaka. [udara- high and noble. udarah sarva evaite- all these are high and noble. [Gita 7.18]]

"Fe°dQyT ¥d«d% $\pm d|ddfd|d$ ¥d«d% A|d|fd |¶d→d Adjyµ, xddl¶©dy | HC ¥d«dy%T «ddy¥dy $\pm ddl\text{¶dT}$ e|dTdl¶dT,

±d©d šdj;dd Adjµ | HT «ddy¥dy ¢de™ £d šdæd, ëdd|d šdæd, ±ddy©d Adjµ”- Sri Ramakrishna

Reality is one, all the means lead to the same Reality, whatever name you can give it.

HI¶a ±dfďš, ±dfďš H®d ±ddz«Sd BQ«d>d, Ad±dfďš, Ad£«dd ®dd BQ«d>d, Ad±dfďš- saying of Rig Veda, our ancient literature, the oldest extant literature

“HI¶, ;ddT QjC !ddC, AÙz£d«ďš”- Advaitam, that means without a second-“AdyLµd £ddy ¯dy°d I¶ædd”- But that Advaita is tha[the] last thing- Sri Ramakrishna

Advaita, beginning is here, in this our plane of duality, where we see others, we see me, and this table, chair, this, that, all the worldly things and the dealings of the world, here we have to begin.

B Sutra-, 4 A¥SddSds and each A¥SddSd consisting of four šddQs, altogether 16 šddQs

šd,æd«d A¥SddSd, deals with the Upanishadic texts which are apparently meaning some different things, not the same thing. This is why this A¥SddSd is called ±d«d!®dSd A¥SddSd. I had started speaking on ±d«d!®dSd. In this context ±d«d!®dSd means £ddfšdSd%oa.

£dfďš šdT=£dfšdT, £ddfšdSd%oa. £dfšdT, and that forms this abstract noun £ddfšdSd%oa. That means £dfšdT ¢dd®d £dfďš is a ±d®d%o|dd«d- in our philosophical language, and also in grammar, it means ±d®d%oa ©d,âd. It is ±d®d%o±Sd !dd«d=±d®d%o|dd«d- So £dfďš is the name of Brahman- W £df ±deQefđ—in the Bhagavad Gita. "£dfďš ±dfSda ±d Ad£«dd" "£dfďš £®d«ďš Ae±d"—like that. So "£dfďš ±dfSda ±d Ad£«dd",

", £dfďš means Brahman. Because £dfďš is a ±d®d%o|dd«d; ±d®d%o is Brahman. ±d®d%o±Sd !dd«d ±d®d%o|dd«d. Now £dfšdT means that which expresses £dfďš, denotes £dfďš, signifies £dfďš. £dfšdT=£dÖdy¥dI¶, £dfďš ëddšdI¶. So in this way £dfšdT and from that we derive £ddfšdSd%oa. £dfšdT means that they signify £dfďš, i.e. Brahman

In a general sense, in a derivative (a word or thing that has been developed or produced from another word or thing) sense
 $\pm d \ll d! \textcircled{R} dSd$ means connection. $A! \textcircled{R} dSd$, $\pm d \ll d! \textcircled{R} dSd$, means proper, right, connection, $\pm d \ll SdI\check{S}\P$ perfectly connected, $Ae! \textcircled{R} d\check{f}d$. So $\pm d \ll SdI\check{S}\P$ $Ae! \textcircled{R} d\check{f}d$ $\pm d \ll de! \textcircled{R} d\check{f}d$. That means that they are related perfectly.

that all the Upanishadic passages tell about Brahman, and that Brahman is $\S d, \check{f} SdI\check{S}\P$ $Ae^a d\hat{e}d$. $\S d, \check{f} SdI\check{S}\P$ means the inmost, inner most. $\S d, \check{f} SdI\check{S}\P$ $Ae^a d\hat{e}d$ —that Brahman is non-different from this $\S d, \check{f} Sd \gg dd \check{f} \ll dd$. This very Atman and Brahman are one. One, identically one, and that means actually it is one only. No difference is there although we feel that some thing is outside us.

Upanishads teach us that this ultimate Reality and this individual, knowing individual, who is a living soul, who he is the knower; so that who is at the very centre of our being, he is none other than that ultimate Reality. That is the teaching of the Upanishads. Therefore this $\pm d \ll d! \textcircled{R} dSd$ will be in that way $\S d, \check{f} Sd \gg d\check{S}$ $Ae^a d\hat{e}d$ $\textcircled{C} d, \hat{a} d! d\check{S}$. That Brahman is Atman, so in this way Atma and Brahman are one, and that is the teaching of the Upanishads.

As Sri Ramakrishna says, "CŪdT ¬dd^ad, ^ad>d \textcircled{R} dd!d ¬dd^ad, ;df \textcircled{C} d!dyT DŌy¬Sd". The aim and object, the goal of life is to realize God; God means Brahman.

We have to undergo spiritual disciplines and formally we have to hear from Guru. Guru will instruct you that "You are Brahman", then only you realize it, otherwise not; otherwise it is not possible. Of course, God is merciful, so if he wants some devotee to realize this truth without Guru he does it. But after all Guru is Satchidananda. As Sri Ramakrishna says, "Guru, when he appears as man, is none other than Satchidananda himself, that Brahman himself."

$\ll ddy' d$ is the very nature of this Brahman.
 $e! d\check{f} Sd \text{ } ^\sim dg \check{O} \textcircled{C} dg \check{O} \ll dg \text{ } ^\text{TM} \check{f} d \pm \textcircled{R} d^a dd \textcircled{R} d$, as Shankaracharya says, it is ever pure, ever free, and ever conscious, that means it is consciousness itself.

first chapter is $\pm d \ll d! \textcircled{R} dSd$

1st Adyaya-1st paada- have some words which express Brahman directly- then some words which do not express it directly but express it in an indirect manner-($\pm \S d \check{Y} e \text{ } \neg d \gg \check{i}$ and $A \pm \S d \check{Y} e \text{ } \neg d \gg \check{i}$)- then Samkhya

etc. philosophies, $\$d, Im\text{¶}e\text{¶}d, \$d, \text{¥}dd\text{!}d$, what they mean actually in this context and in the Upanishadic text, that will be discussed and with that it closes.

Second $A\text{¥}SddSd(Ae\text{®}dTdy\text{¥}d, \acute{U}dge\text{¶}d \$d, \ll ddPd$ is the supreme $\$d, \ll ddPd$ and nothing can check it. Nothing can stop it, obstruct it, so it is $Ae\text{®}dTdy\text{¥}d$)- through discussion and analysis shows that all the works, works on $\text{¥}d\ll d\text{°}\text{°}, \text{¥}d\ll d\text{°}\text{°} \text{~} dd\pm\acute{I}ds$, express the same thing- those words which are not rooted in Veda, their arguments and their statements etc. are also discussed and their reasons are shown to be fallacious, that means the arguments of Samkhya, Patanjali, Vaishshikha etc. etc. are $Uy\mu\text{¶} \text{®} dd^a dd\pm d \$djPd\text{°}\text{°}$. They are defective because they depend more on $A\text{!}dg\ll dd\text{!}d$ and not on $\acute{U}dge\text{¶}d$. So we have to depend on $\acute{U}dge\text{¶}d$.

$\text{¶}d\text{!}\text{°}\text{°}\text{¶}\ddQ (It is pure reason) in 2nd $A\text{¥}SddSd$ - Pure reason means not that Kantian pure reason, it means logic. Everything is dealt with very logically and rationally.

third $A\text{¥}SddSd-(\pm dd\text{¥}d\text{!}d, ,$ the ways and means of knowing the Supreme Reality, Supreme Truth)- . Bhakti and jnanam, these are the two main ways - Through bhakti the same Brahman is approached - for realization as $D\$dd\pm Sd$, that means what is meditated upon, $D\$dd\pm d\text{!}dd$

. $\ddot{e}dd\text{!}d \$d\text{æ}d$ is $e\text{®}d\ddot{Y}ddT \$d\text{æ}d, e\text{®}d\ddot{Y}ddT \ll dd\text{>}d\text{°}\text{°}$.

some marwaris came to SRK and asked him after pranams etc., "Maharaj $D\$ddSd$ [™] Sdd $Uz\mu$?" So he answered that there are two ways; one is $e\text{®}d\ddot{Y}ddT \$d\text{æ}d$ and the other is $A\text{!}dgTd\text{>}d, \text{^}de\text{™} \text{¶}d \$d\text{æ}d$.

So $e\text{®}d\ddot{Y}ddT\$d\text{æ}d$ appears to be very difficult and $A\text{!}dgTd\text{>}d, \text{^}de\text{™} \text{¶}d \$d\text{æ}d$ is easier than that, but not that easy. As SRK says in another context, " $\text{¶}d\text{¶}d \pm dU\mu\text{;}d \text{!}dSd$ ".

SRK says in the Gospel, " $e\ddot{Y}d\acute{I}d \text{~} dge\acute{O} \text{!}dd U\mu\text{~}dy \text{^}de\text{™} \text{¶}d U\mu Sd \text{!}dd$ " —impossible

So for $e\ddot{Y}d\acute{I}d \text{~} dge\acute{O}$ we have to practise $I\text{¶}\ll d\text{°}\text{°}Sddy\text{>}d$. Bhakti also is karma.

True nature is Brahman; true nature is only pure consciousness, nothing else